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# Relevance of the Verse 'Sa Vidya Ya Vimuktaye' in the Contemporary Education System and Its Impact on the Indian Society

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**Abstract :** *In modern times, nefarious activities for selfish gains are evident across the globe, even among educated individuals who very often indulge in wicked and vile acts. Hence, some major concerns regarding the modern education system and practices have arisen, like whether the spiritual aims of education have gradually lost significance and education for livelihood and material gains has gained prominence or is it that education for life has become unimportant? Has education become a mere tool in the hands of some to enhance their status in the society? What about the individualistic aims of education? It is in this context that the researchers thought of undertaking the present research project and analyzing the significance of a very popular*

*Sanskrit verse about education 'Sa Vidya Ya Vimuktaye' in the contemporary education system.*

*The present study aims at tracing the meaning of the verse 'Sa Vidya Ya Vimuktaye' from the ancient time to the present time. We know the literal meaning of the verse, that true education is that which liberates a person, but what is the impact of this concept of liberation through education at the present time is the question raised through this study. The study tries to establish a relation among education, self-realization and liberation in the contemporary education system and its impact on the Indian society.*

**Keywords:** *Liberation, Self realization, Contemporary education system.*

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### Introduction :

*"Education is the most powerful weapon which you can use to change the world." – Nelson Mandela*

The definition of education as a 'weapon' to change the world given by Nelson Mandela makes us vividly visualize the two aspects of education: education that creates and preserves and education that annihilates. In our ancient scriptures education has been perceived as a means to attain salvation, self realization and liberation. It is not restricted to acquisition of intellectual acumen or dialectical power but to have realized experience. So, it emphasizes training and discipline of body and mind and advocates moulding individuals to a life of duty. If we trace the journey of education from ancient to modern times, we find that ideally, the spiritual

aim of education is still perceived as the aim of the highest order. All the international and national policies and frameworks of education reiterate the inclusion of value education and value-based spiritual education at all levels of education. All the international and national policies and frameworks of education reiterate the inclusion of value education and value-based spiritual education at all levels of education. The core of education is still the same, laden with inherent goodness; but practically the peripheral dust of worldly affairs layer by layer has maligned it. "Education teaches how to think." This statement given by Otto Friedrich is probably the most fitting way to define Education. Indeed, education in its most primitive and purest form has been teaching human beings to think, act, evaluate and inculcate a set of values. Today's children are tomorrow's future. So, it is mandatory for every nation and society to nurture a strong, healthy and intellectual youth. Therefore, the best of curriculum, textbooks and infrastructure are of little significance for the children without a teacher's reflective thinking and pedagogical skills. Teachers are the frontline providers of quality education and considered to be the most vital single factor in the system of education, the backbone of the society, and acts as a mid-wife for the nation's development.

On earth, there is no purifier as great as knowledge; he who has attained purity through a prolonged practice of *Karmayoga* automatically sees the light of truth in the self in course of time. "He, who is possessed of supreme knowledge by concentration of mind, must have his senses under control, like spirited steeds controlled by a charioteer," says the *Katha Upanishad* (I.3.6, p.624) (Radhakrishnan, 2015). From the Vedic age downwards, the central conception of education of the Indians has been that it is a source of illumination giving us a correct lead in the various spheres of life. Knowledge – says one thinker – is the third eye of a man, which gives him insight into all the affairs and teaches him how to act. (*Subhashitaratnasandhoha*, p.194). As per classical Indian tradition, *Sa vidya ya vimuktaye* (that which liberates us is education). The great Philosopher Socrates has said, "Education is not the filling of a vessel but the kindling of a flame". The word education itself comes from the word 'educere' which means to bring out what is already in and not blindly stuff in.

The term 'liberation' means the act or process of freeing someone or something from another's control, or the removal of stress, typical social or sexual roles. The Sanskrit term "*Sa Vidya Ya Vimuktaye*" which has been taken from *Vishnu Purana* means that real education is that, which acts as an instrument of liberation, all other knowledge is merely a skill. This concept of getting liberation through education was of prime importance during the Vedic period. At that time, the primary aim of getting education was the uplift of one's self. Education at that time was an instrument for liberation. But in today's context education is no longer playing that role of the earlier times. Nowadays, the basic aim of education is getting a job security in life. Education is designed in such a way that it produces a class of skilled people who have certain abilities for a specific job like a doctor or an engineer. But the concept of liberation has lost its meaning completely and it can be found only in bookish terms nowadays.

There is no iota of doubt that the verse '*Sa Vidya Ya Vimuktaye*' was of prime importance in the ancient period. During that time people aimed at achieving liberation through education. As time passed by and people started thinking in a different way, the aim of education shifted from spiritual gains to materialistic gains. People, instead of relating to Vedas and Upanishadas started relating to something which can be summarized through Darwin's theory where the fittest would survive in the society and the rest would perish. This materialistic approach led to the need of acquisition of skills that would satiate the material needs of the people, like money, property and so on. So, as this materialistic approach mushroomed among the generations, slowly the spiritual aspect took a backseat and lost its true essence. If we trace the journey of the notion of 'liberation' from the Vedic period to

#### **Origin and Meaning of the Verse '*Sa Vidya Ya Vimuktaye*'**

The source of '*Sa Vidya Ya Vimuktaye*' is *Vishnu Purana* 1.19.41. The complete shloka is as follows:

"tat-karma yan-na bhandaaya  
saa vidhyaa ya vimuktaye;  
aayaa saayaa param karma  
vidyaa-anya shilpa naipu nam"

It means that those acts alone which help one to avoid bondage are the rightful/righteous acts and that learning alone which leads one to release is real knowledge or *vidya*. All other acts end up only in fatigue and all other learning is a mere exhibition of skill in arts.

The verse '*Sa Vidya Ya Vimuktaye*' aims to differentiate between what is true knowledge and what is merely an exhibition of acquisition of some sort of knowledge, skill and attitude. This verse brings to the fore the spiritual aspect of education, which is long forgotten by our education system. The parameters of education in the Vedic time were self-realization and liberation but with the passage of time the parameters have changed drastically. So the origin of this study and this verse '***Sa Vidya Ya Vimuktaye***' can be traced from here.

If we go back to the Vedas and Upanishads, or to leaders like Swami Vivekananda and Mahatma Gandhi, we would realize that the real meaning of education is not gathering a set of instructions, but the manifestation of the divine potential in a human being. Education is the most powerful instrument of social change, and it should cover all aspects of life- physical, material and emotional, moral and spiritual. Today, modern education has lost much of its connection with the value of human life. Reformation of mind should be the primary aspect of education and true education should not aim merely at making a good career, but should prepare individuals who contribute significantly to nation building. This present study was undertaken to look back to the spiritual aspect of the ancient education system, where the ultimate aim was to uplift a person's inner self; leading to the betterment of the society. In the study, the researchers endeavoured to find out the spiritual and moral aspect of contemporary education, the relevance of the notion of 'real or true education' in the contemporary education system and its impact on the Indian society. In this context the researchers found no dearth of literature. Hence, they decided to undertake this study under the formal title '***Relevance of the Verse 'Sa Vidya Ya Vimuktaye'*** in the Contemporary Education System and Its Impact on the Modern Indian Society.'

#### **Research Questions :**

The study sought to provide answers to the following research questions:

1. What is the relevance of the verse "Sa Vidya Ya Vimuktaye" in the contemporary education system?
2. What are the different connotations of the term liberation in the contemporary education system?
3. What is the relevance of self realization as an aim of education in present times?
4. What impact has the interpretation of the term 'liberation' in the contemporary education system on the Indian society?

#### **Objectives of the Study :**

The following were the objectives of this study:

1. To find the relevance of the verse '*Sa Vidya Ya Vimuktaye*' in the contemporary education system.
2. To ascertain the connotations of the term liberation in the contemporary education system.
3. To determine the relevance of self realization as an aim of education in present times.
4. To find out the impact of the interpretation of the term 'liberation' in the contemporary education system on the Indian society.

#### **Literature Review :**

The essence of the studies lies in analyzing the extent to which education relates to spiritualism, value inculcation, self realization to attain liberation (the meaning of which varies from ancient to modern times). The researchers reviewed the available literature, keeping these terms in mind and tried to seek relationship between education and liberation, education and self realization and relevance of self realization as an aim of the contemporary education system. However, they did not come across many studies that have dealt with these issues. A summary of the review done has been presented in the following passages.:

Insights (May 24, 2016) discussed the relevance of the quote by Theodore Roosevelt - the former President of the US to present Indian society in his paper "*To educate a person in the mind but not in morals is to educate a menace to society.*" It was said that the

quote meant that educating and imparting skills to a person without passing on the requisite morals to make good use of the knowledge is harmful for the society.

If a person is educated but immoral then he might know more sophisticated ways to carry out illegal and unethical activities. This situation is applicable to the present Indian society, where extreme competition, coupled with lack of resources has undermined morality in social interactions. The more educated people are involved in the biggest of scams. They usurp the resources meant for the poor and marginalized. Using their skills they create legal frameworks to safeguard themselves thus completing the vicious circle of deceit in the society.

Hence, it is of critical importance to impart the right set of morals and ethics into the young mind along with theoretical knowledge as Swami Vivekananda said - real education lies in the journey from a human being to being human.

Saran (1954) attempted to analyze the Gurukul system of education and to explore the possibility of reinstating it in India in a modernized form. He studied some peripheral concepts regarding the Gurukul system, in comparison with western models—in order to show the superiority of the rishi-aim of God realization, and gave some suggestions and exhortations. His main suggestions were: (1) The pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realization. (3) Education should be imparted in a democratic way and (4) Education should help to strengthen the national solidarity along with international understanding.

Mookerji (1960), in his detailed study of Ancient Indian Education, brought to light the educational ideas found scattered in Hindu thought. He stated that the aim of life and education was the realization of the absolute truth known as God. Education must aim at self-fulfilment and not merely at the acquisition of knowledge. Education must not be limited to the brain or to the development of the physical senses. The aim should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher.

Bhawuk (2011) studied the concept of self from multiple perspectives in India. He found that the core of the Indian self is metaphysical, and it has been the focus of study by philosophers as well as psychologists. He examined the concept of self as it relates to stages of life and as it appears in the *Bhagavad-Gita* and other texts, and finally related the concept of self and identity by discussing regional and national identities. He then examined the Indian concept of self in the light of contemporary education, especially in psychology. He found that there is general agreement that the metaphysical self, *Atman*, is the real self. This metaphysical self is embodied in a biological self, and through the caste system right at birth, the biological self acquires a social self. Thus, the real self is the core of an individual and education must help individuals realize and experience this core.

Ahmad (2015) said that Vedic literature is supposed to be a part of our daily life and should be included as an essential subject, as it lays the core foundation of India's culture & rich heritage. It has nothing to do with employment opportunities. A person cannot be called educated if he does not preserve and expand his cultural heritage. His study was about the importance of Vedic ideals of education in the modern education system. He believed that the study of Vedic scriptures could convince the modern generation to achieve the high ideal of perfect mastery over the senses, in order to erect the ideal of truth, the ideal of liberty, the ideal of equality and ideals of peace and unity. The practice and utilization of ancient knowledge, scriptures and verses can indeed assist us in many ways. They are the solution to all problems which we presently find in this world. We need to have a deeper view to find out the answers and solutions. For example, the formation of character by proper development of the moral values was the aim of Vedic education. The direct aim of all education, whether literary or professional, should be to make the student fit to become a useful member of society in every possible way. This is possible only with the development of moral, ethical and spiritual values. Thus, education ought to develop man's ideal nature by giving him a sure moral feeling and enabling him to control his original animal nature. The aims and ideals of ideal education should be to promote simultaneous and harmonious development. Men are social beings; education should not only emphasize

social duties but also promote social happiness. This ancient system of education was aimed at moulding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. As Kulkarni (1973) has briefly put it, “*The ancient Indian system of education was a comprehensive scheme of perfecting the individual personality in all its facets – physical, moral, intellectual, religious and spiritual*”(p.107). Knowledge in this system is not confined to the intellect, it is actual realization and it must reveal itself through thought, word and deed. Indeed, *Brhadaranyaka Upanisad* prescribed three steps of learning: ‘sravana’, ‘manana’, and ‘nididhyasana’ (Guha & Sudha, 2016).

The contemporary education system serves the intellect alone, while ancient Indian education laid emphasis on the all round development of the *shishya*. The aim of receiving education was not mere learning of knowledge or becoming proficient in certain skills for vocational efficiency; rather, it was aimed at man making and character building education catering to the nurturing of the mental, physical, emotional and spiritual planes of the pupils. The inculcation of civic and social duties, promotion of social efficiency, spread of religious preaching and maintenance of culture may be described as the chief aims of Vedic education in ancient India. However, with time, the aims of education changed and, along with spiritual aims, other aims also rose to prominence for leading an effective and productive life. As time passed, the cardinal aims of education lost their prime significance to other aims that emphasized quality education for livelihood and high quality of life. Even a UNESCO report (2005) said that in today’s scenario education’s role in cognitive development is much more prominent than its role in encouraging learners’ emotional and creative development, in promoting objectives of peace, citizenship and security, in ensuring equality and in passing global and local cultural values down to future generations. Further, the report stated that the quantitative aspects of education have become the prime focus of attention in recent years for the policy makers and this in turn is heavily taxing on the quality of education.

According to Gogoi (2016), absence of value education in the contemporary education system has led to a loss of morality and ethics, which has

epidemicly affected every sphere of life. It has diluted humanity, created disrupted law and order situations and sometimes even threatened to endanger the sovereignty of the country.

Pillai (1999, as cited by Ahmad, 2015) conducted a significant study on the educational ideas in the Vedic period and its relevance to the Modern World. The study reveals that Education should ultimately aim at self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting the problem solving method.

Thus, it was revealed through the review of literature that, though the aim of education is to help individuals acquire an appropriate place in the social structure by enhancing their knowledge, skills and required behaviour, the highest form of education is one that helps them understand their real self and it is the realization of this real self that can make individuals lead a virtuous life, keeping away from all the menace of nefarious deeds, working productively and living a self fulfilling life.

#### **Research Method :**

The study was a survey, conducted by using an interview schedule prepared by the researchers. A sample of 20 professors and teachers from different colleges and universities of Patna, 20 post graduation students and Ph.D. scholars from different streams, colleges and universities and 10 social activists from various social organizations working in Patna were taken as the units in the sample for the study.

Table 1 below gives the break-up of the sample finally selected for the purpose of data collection through the administration of the appropriate tool; i.e., the interview schedule.

The researchers used the purposive sampling technique to select the sample. They approached only those people who were eminent scholars and had worked extensively in areas connecting life, community and education, so that they knew the ground realities existing in the society. Besides, students from higher education pursuing masters or equivalent or higher degrees were chosen with the assumption that they would have grasped the essence of their subjects and could relate them to the topic of the research project. The researchers assumed that, unless the participants

had actual field experience and had tried to view and comprehend the 'real meaning' of the term 'education' in the larger perspective of life, they would not be able to provide genuine answers to the questions asked in the interview schedule.

### **Tool of the Study :**

This research was based on finding the relevance of the verse, 'Sa Vidya Ya Vimuktaye', in the contemporary education system and its impact on the Indian society. It needed the views of people included in the study, for which an interview schedule was prepared which consisted of nine open-ended questions. The interview schedule was designed by the researchers with the purpose of seeking views of the participants on the research questions raised in this research. The interview was conducted personally for each of the interviewees by the researchers and the answers were copied down in a written form. This written data was later on used for analyzing the responses and achieving the objectives by this analysis.

For the administration of the interview schedule, the researchers prepared a list of individuals whom they would approach for conducting the interview. The interview schedule was explained personally to each of the participants selected in the study and then the interview was conducted separately for each one of them. The answers were recorded in a written form which became the data for further analysis.

The major difficulty faced by the researchers was the reluctance of some of the individuals whom they approached, as they expected questions with categorical responses and expressed their time constraint in responding to nine open-ended questions for which they had to think and answer. Some participants provided very short responses which could not be used for analysis. As such, the responses of these participants had to be dropped. The usable sample size came out to be fifty.

### **Analysis and Interpretation :**

Content analysis was done in order to analyse the responses of the participants in the study. The analysis was done at two levels: first at the level of each question related to the objectives of the study and at the second level, the responses of the questions asked for each objective were clubbed and analyzed in the light of that objective.

The researchers considered it best to adopt qualitative analysis of responses for two prime reasons: the responses to various questions asked in the interview schedule ranged from one liners to two-three paragraphs; and the researchers found it difficult to use the terms 'self realization' and 'liberation' as constructs in the study and operationally define them for empirical measurements.

### **Analysis Related to the First Objective :**

The first objective of the study was to find the relevance of the verse 'Sa Vidya Ya Vimuktaye' in the contemporary education system. In this objective, the researchers analyzed two aspects: the first aspect was to find the relation between liberation and education and the second was to relate education to human values and nature.

In order to study and analyse this objective, the two questions that were framed in the interview schedule were:

1. How is education related to one's liberation in today's context?
2. How has the change in the education system, led to the loss of respect for human values and nature?

The analysis revealed that liberation today is perceived as freedom from the bondage of worldly desires and obligations to social norms and expectations, leading to self-emancipation. Being on the right path, performing right actions, being contented amidst the complexities of the world is liberation. Further, it was found that the contemporary education system is not at all liberating an individual. Instead, it makes a person competitive for materialistic things. Education today has no relation to liberation. It fails to understand that good character can only be attained by values and that values lead to solace. If a person is liberated, it can be because of his personal inspiration or exposure. The people today are concerned much more about themselves than about others. They have become self centred.

The present education system has brought a lot of advancement and revolutionary change in the vocational field, but has lost its values. Since the education system is no longer value-based, it has led to loss of respect for human values and nature. People no

longer are inspired and connected to nature. They just use it as a resource.

However, there were participants who had contradictory beliefs and felt that the loss of human values and respect for nature is not a consequence of the change in the education system. Rather, the education system promotes respect for nature and human values (the spiritual aspect being the highest aim of education, even in the contemporary Indian society).

### **Interpretation :**

A majority of the participants believed that the verse has lost its importance in the present context, as it can no longer relate to the present education system. This can be related to loss of human values, and nature as the education system is no longer value-based. It has become vocational. It was found out from the analysis that:

- The contemporary education system is not liberating an individual; it only increases the materialistic approach of an individual.
- The verse 'Sa Vidya Ya Vimuktaye' is no longer relatable and applicable in today's education system because education at the present time has become vocational.
- Since the value-based education system has taken a backseat at the present time, it has gradually led to the loss of human values and respect for nature.
- However, some participants believed that education is still promoting values and attain liberation; but it's the **social context** that is hindering them from developing them. So, the social setting is also important in imparting values.

### **Analysis Related to the Second Objective**

The second objective of the study was to ascertain the connotations of the term liberation in the contemporary education system.

Liberation theology is one of the important issues in the modern world. The modern world depicts the definition of liberation where everyone has his or her own ideology, based on self-centred philosophies. The present education is broadening the minds of the people

but the people in the present times cannot understand what liberation is all about. For this objective, we have split the analysis into three parts. The first part deals with the meaning of the word 'liberation' in today's context. The second part deals with the relation between liberation and contemporary education and the third part relates the liberation of an individual to the betterment of the society.

The three questions that were framed for analysing the objective were :

1. What according to you is the meaning of the term 'liberation' in today's context ?
2. Can the form of education that is imparted today liberate an individual?
3. How can the liberation of an individual ultimately help in the betterment of society, thus minimizing the chaos and unrest prevailing today?

The analysis of the responses of the participants revealed that the Vedic notion of liberation- 'mukti' or 'moksha' is not relevant in the context of the contemporary education system. Liberation in present times is freeing ourselves from all types of ideological discourses that tend to restrict our view points or block our vision. Though liberation is still seen as seeking the highest order of spirituality or consciousness, like Budhha or Mahavira, it is not the prime concern in the present education system as it focuses on material aims. The education which is imparted today can make a person righteous to some extent but it cannot achieve the actual notion of 'liberation'. Materialistic demands have increased and the component of value education is lost in the system. When this component is lost, the notion of liberation ultimately loses its importance. Since the education system does not liberate an individual, there is no question of betterment of the society because of this factor Even if some people are enlightened or liberated, it is because of their personal interaction with the environment or society. Since there is lack of liberation, many people are misguided and influenced by philosophies which are destructive in nature. This leads to unrest and chaos in the society at personal and mass level.

However, the interview also brought to light different views about the connotation of the term

'liberation'. Education imparted today is helping an individual to create his/her unique identity and freely express his/her own ideas and opinions, even language and literature changes with time. So, at the present time, there is no use carrying over the old notion of liberation of the Vedic period. Liberation today can be interpreted as the mental uplift of an individual, freeing him from negative thoughts and social taboos. The chaos prevailing today is not because of the form of education imparted but because of the weakened and deformed social structure.

Thus, a majority of the people are of the opinion that liberation is a very vague and misinterpreted term in today's context where everybody has his/her own adamant opinion of things. Contemporary education does not have a value-based approach but it is vocational in approach, which has changed the perception of students about the way to lead their lives. The temporary happiness related to materialistic things matters most in their life.

#### **Interpretation :**

By analyzing the answers given to the three questions related to the second objective, these conclusions can be derived:

- Liberation has lost its original meaning related to the concept of 'mukti' and 'moksha', which originated in the Vedic times.
- The concept of liberation has changed today, from attaining 'nirvana' to having a strong positive opinion and freeing oneself from social taboos and negative thoughts.
- The education that is being imparted today is not aiming at the liberation of an individual. It is not value-based, rather, it focuses on materialism.
- Since the education is not liberating an individual, it does not directly lead to the betterment of the society. However, the interaction of some people with society and environment has led to their uplift, which in turn, leads to the betterment of the society.

#### **Analysis Related to the Third Objective :**

The third objective of the study was to determine the relevance of self-realization as an aim of education in present times.

In this objective, the researchers split the study into two parts. The first part was to analyze the meaning of self-realization and the second part was to find out the importance of self-realization in present times.

On the basis of the interview conducted on the sample, it was found that self-realization is knowing one's self, one's inner attributes and realizing one's potential. It brings one's ideas and imagination to life, to build up his or her own concepts of the society, world and life functions, rather than following blindly the norms, and makes him or her aware of the capacities he or she has. It is bringing out the best in oneself. When an individual understands his or her potential or qualities, he or she can channelize it in the right direction. It also means becoming aware of the fact that all the goodness and all the evil lies within oneself. It is for one to choose what one wants in life. When an individual feels love and belongingness with everyone, irrespective of caste, colour, creed etc. and abandons selfish desire and works for the greater good, he or she attains peace, and detaches himself or herself from the worries and fears of the world and experiences true spirituality. Searching for the ultimate truth and happiness in the outside world is like wandering in the dark cave without a candle.

The two questions that were included for data analysis related to this objective, were:

1. What according to you is self-realization?
2. What is the importance of self-realization in today's world?

Analysis of the responses of the participants revealed that self-realization is a process when one attains peace, because one detaches himself from the worldly issues. However, it is a notion that cannot be achieved. Only being righteous and virtuous is possible but achieving the state of realization is unachievable. Self-realization helps to discriminate between real and unreal. It is the realization of permanent bliss and happiness. Knowing about the concept of self-realization is quite different from implementing it. We can read the theory related to a notion and understand it but practising it in our real life is quite different.

Interestingly, some participants said that self-realization helps to freely express one's ideas and gives the freedom to participate in decision making. It helps in choosing the right path to achieve an objective and



helps individuals to prevent unrealistic target-settings, because it makes a person choose the correct path according to his abilities. It helps in achieving the set goals thus having the permanent satisfaction of achieving something. It helps an individual to become a selfless person and not a self-centred person.

Thus, in this analysis a majority of people accepted that self-realization is important but then the concept of realizing one's self is an unachievable notion in today's world because the education system today is not designed in such a way. The findings revealed that in today's world ***if a person doesn't follow the wrong path and can discriminate between good and bad that is the modern version of self realization.*** Otherwise, the actual concept of self realization is merely an imaginary concept. Some people saw the positive aspect of the notion of self-realization and they related it to knowing one's potential which would prevent unrealistic target settings.

#### Interpretation :

On the basis of the responses, it can be interpreted that:

- The concept of self-realization that was relevant in ancient times has become only a theoretical aspect in contemporary education today.
- Knowing about the concept of self-realization is quite different from achieving it in a true sense through 'mukti' or 'moksha'
- Self-realization can be thought of as a way of correct perception in today's world where we have a check on our actions and thoughts.
- Self-realization can also be interpreted as knowing one's abilities and potentials and avoiding unrealistic target setting. This would provide peace and satisfaction.

In a nutshell, it can be said that self-realization in the contemporary education system is a far-fetched concept and it is non-achievable in its spiritual sense. However, with time, the meaning of self-realization has changed, and this changed form, where it is perceived as the realization of one's goodness and weaknesses, being virtuous and being able to discriminate between good and bad, is undoubtedly a very significant and

relevant aim of the contemporary education system.

#### Analysis Related to the Fourth Objective :

The fourth objective was to find out the impact on the Indian society of the interpretation of the term 'liberation' in the contemporary education system.

The contemporary education system provides a certain set of skills to the students which prepare them well for the world outside. The question is whether this education system truly liberates an individual and, if it does so, how does this liberation bring about any change in the social system. The quote 'Sa Vidya Ya Vimuktaye' clarifies that education is that which liberates. If we reverse this statement, we can say that what does not liberate an individual, cannot be called a true and genuine form of education. If a person interprets the meaning of liberation according to his biased or judgmental opinion, then it cannot be said that the person is actually liberated.

The two questions that were included for achieving this objective were:

1. How is the liberating effect of the contemporary education system bringing about change in the social system (if it is doing so)?
2. If education liberates and uplifts the society, why are some highly educated individuals involved in anti-social activities, such as, terrorism?

The participants elicited different responses in this section of the interview schedule. The people who related the concept of liberation to the Vedic notion of gaining 'mukti' and 'moksha' said that it's an unachievable notion in present times, as the social setting has changed completely and the way of living and interacting with the society has changed too. Their main viewpoints were that the education system does not have any liberating effect on the students. Since there is no liberating effect, there is no question of transformation of the social structure by education. Some people related liberation to the narrow concept of education i.e. gaining of the knowledge of the curriculum. This awareness dispels ignorance and leads to eradication of illiteracy and poverty, thus leading to a change in social structure.

A few of the participants expressed a different view and said that the concept of liberation is not completely bookish. They said that liberation leads to self-improvement. Sometimes, this self-improvement leads to the feeling of superiority and it leads to formation of an elite class, thus altering the structure in a negative way. A few people believe that there is a potential in the education system to liberate an individual, if education is imparted in the light of spiritual aims of education. They stated that committees and commissions are working to reform this way of imparting education. The notion of liberation through education is not an unachievable target, but the current curriculum does not have any fixed method or criteria for imparting it. It's a vague and time-taking process, where the implementation is not uniform.

Regarding the involvement of educated persons in anti-social activities, people said that it's basically the impact of the guru and the distorted philosophies that lead to misuse of the acquired knowledge they have. Elaborating this concept, they said that young minds are quite vulnerable to the issues around them. Often, when a political or social issue is mixed with religion or casteism, it overpowers their rationalism. Young people fall prey to indoctrination of certain disruptive ideologies. Education falls prey to customs sometimes and it overpowers rationalism. The human mind is an incredible recipient, nurturing what it is fed raw. So, the impact of the preacher or teacher at the early stage is also a governing factor for formation of ideologies. A majority of people said that we have to fill the minds of children with human values at the initial stage else the crevices will be filled by negative impact at a later stage.

So it can be said that people with a certain set of skills to perform an action may be seen as educated in the general sense, but, when we have a closer look, they are merely a workforce with a void spirituality. This is what differentiates education from mere acquisition of knowledge and skills.

#### **Interpretation :**

Through the data collection it could be interpreted that:

- Education of contemporary times does not have any liberating effect.
- The narrow concept of liberation is having freedom to gain knowledge and acquire skills

and attitudes needed to be a productive member of the society, which leads to the uplift and betterment of the society. But this uplift cannot free individuals from worldly and woes, virtues and vices, love and hatred.

- Young minds are easily affected by negative thoughts. So, the crevices in their minds have to be filled with human values at an early stage.
- Education has the liberating effect even in the contemporary time, but the components of liberation or the perception of liberation has changed. Also, there is no uniform or fixed way to achieve this notion through education.
- Having a certain set of skills to perform an action does not make a person liberated. Liberation can only be achieved through self-realization. That's why even educated people are involved in anti-social activities.

Thus, the study reveals that the meaning of terms like 'self realization' and 'liberation' has changed over time. Today, the aim of education varies for different people. It ranges from material aims to spiritual aims but people are not usually able to rise above the material aims. Today, education leads individuals to refinement but this refinement is restricted to attachment with worldly achievements. It does not make individuals rise above personal gains and accomplishments. The universal morality has been replaced by ethical practices that vary with individuals and professions. There is a great deal of subjectivity in interpreting the meaning of goodness, godliness and even spirituality. Though values are inherent characteristics of human beings and their lives are guided by ethics, somehow the desire of worldly accomplishments and status has prevented them from transcending to a state where they work for the common good and find themselves near God. Probably, this is the reason why, though people are acquiring higher degrees and getting high salaries, they are indulging in all sorts of corrupt practices and nefarious deeds that has led to the distortion of their inherent goodness for trivial gains.

India is known as the paragon of spirituality. The Indian education system has made its mark on world frontiers for the component of spirituality in its education system. However, the ancient notion of education has

lost significance in the modern 'consumer-goods' system of education. In this context, there is a need to pay attention to value education and value-based education at all levels of the education system today, if we have to save the essence of education in our country and make it a real tool in the uplift of the society. Then, in the words of Swami Vivekananda, education will really be the manifestation of perfection already present in man.

**LIST OF TABLE**

**Table 1. Break-up of the sample selected**

Sl. No.	Units of sample	Sample size
1.	Professors and teachers	20
2.	Students	20
3.	Social activists	10
	<b>TOTAL</b>	<b>50</b>

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